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THE
ANSWER
TO THE
APPEAL,
Expounded.

~~By [illegible]~~
By Henry Car.



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THE PREFACE.

THis Answerer of the Appeal were his Politicks as strong as his Passions, I should think him a Jesuit; but they are so far from being so, that I should disgrace that Order, if I should imagine him to be one of them: He is only an outrageous and over-vehement Papist, and differs from a Jesuit as a Wasps does from a Hornet, much of the same nature, but not so vigorous; he would pass for a Member of the Church of England, (I mean) as far as relates to the Crown and Episcopacy, but furiously rails in effect at the Protestants. But (thanks be to God) things are not yet come to that pass, as that he dares do it under that Name; therefore he terms them Presbyterians, Fanaticks, Schismaticks, Rebels, &c. and then belyes them freely. Mark through this whole Treatise, and you shall find his main design is to shift away the real Popish Plot, which the Justice of our Laws have already found out, and instead thereof would substitute to the Executioner innocent Protestants; much like the wicked Jews, who to save the Murderer Barrabas from publick Justice, did substitute, and by false witness condemn Jesus Christ. But not to trouble you with a separate Confutation of his whole Discourse, wherein he may pretend false Quotation, I will only annex to his own Text some marginal Notes, and leave them to the Reader's use, like Salt upon the brims of the Dish.

THE ANSWER to the APPEAL, EXPOUNDED.

(a) So that either all Honest Men are Mutiniers, or all Mutiniers Honest Men: which makes him joyn them together.

(b) Here he shews himself to be an Informer,

(c) *Wat Tyler's* endeavour was to destroy the Kings Life and Government, and plunder the City: whereas the *Appeal* desires to save King, City and Government, or at least to revenge their sufferings.

(d) This year of 41. is indeed very remarkable for the Massacre of 250000 poor Irish Protestants, by the Papists.

THis *Appeal* has made a mighty noise about the Town; and yet, Heaven knows, there is neither *Good Faith* in it, nor *Argument*: But all things mis-apply'd, or mis-reported, to bring an *Oidium* upon the Government, and to inflame the Multitude. The pretended Reasonings of it are no more than *fallacies* and *non-sequiturs*, from the beginning to the end; and yet it serves in a *Coffee-house* for a (a) *Test* of *Honest Men* and *Mutiniers*. Taking it barely in it self, it is scarce worth an Answer: But in the circumstances of the *Boldness* and the *Malice*, it is but reasonable to bestow such a Reply upon it, as may give it a Recommendation to publique Justice; Especially (b) having already taken notice of it by the By, in another place.

It is a wonderful thing, the Confidence of this Audacious Pamphlet, in Addressing it self to the *City*, after so Fresh, so Loyal, and so Generous an instance of their scorn, and detestation of any thing that looks like a seditious practice. (c) Why should a *Wat Tyler* expect better Quarter from a *Lord Mayor* under *Charles the Second*, than he had from a *Lord Mayor* under *Richard the Second*? Nay, that very Rebellion of (d) *Forty-one* is most injuriously (e) charg'd upon the *City of London*; for *Gournay*, *Ricaut*, *Garraway*, and the most considerable of the Citizens, were not only against it in their *Opinions*, but oppos'd it to the utmost with their *Estates* and *Persons*. And that Honourable Society has not yet forgotten either the *Calamities* of the *War*, or the *Methods* and *Instruments* which brought so great a Reproach

upon the Honourable City.

upon

upon the *City*. Beside, that it is as much their *Interest* as their *Duty*, and as much their *Inclination* as either, to support the *Government*. (f) For by a *War* they must of necessity suffer doubly: And not only in the loss or abatement of their *Trade*, but in the deep proportion of their *Taxes* toward the *publique Charge*. So that these are not a sort of people to be *Wheedled* out of their *Honour* and *Allegiance*. But we shall now take a view of the *Pamphlet* it self.

(f) Herein I must agree with him, that the *City* lost many things by the last *Civil War*; for they lost the

Star-Chamber, High-Commission-Court, Knights-Service, Court of Wards, Privy-Seals, &c.

An Appeal from the Country to the City.

IT begins; *Most brave and noble Citizens*: And a little lower; *With you we stand, and with you we fall*; your example directs our *Conduct*, &c. Now if the greeting had been to the *Club of Subscribers*, that which follows would have been much more *Consequent*; for it is a great Truth, that the *Conspirators* of both sides must expect to stand and fall together; and that the *Factions* in the *Country* can never make any thing on't, without a *Tumult* in the *City*, to lead the *Dance*; which (God be prais'd) there is no fear of, and then for the *Credit* which this *busie Mutineer* can pretend to under this present *Government*, with the *Noble Citizens* (as he claws them) I am perswaded, if the *Author* of the *Appeal* were but known to the *Court of Aldermen* and *Common Council*, it might cost him Dear, the very *Complement*. Not but that in so (a) great a body, there may be some few little *Fellows* a float too, that cry out with the *Horse-turds* among the *Apples*, in the *Emblem*, *How we Apples swim*.

(a) At first he claws the *City*, but here you see his *Complement* does not hold long, likening some of them to *Horse-turds*.

In the next clause, the *Scribler* gives to understand that he has read *Hodge upon the Monument*; and writing after that *Copy*, he follows the phansie of the *Citizens* looking about them from the top of the *Pyramid*. Now to match this dismal prospect of *Imaginary Calamities* to come, we shall give you a *Parallel* in a brief *Summary* of what this *Nation* has really suffer'd in *Fact*; and in *Truth* brought upon it self, by (b) believing such stories as these, without either *Foundation* or *Effect*.

(b) Here he begins to withdraw you from believing or fearing a *Popish Plot*.

First

First (says he) Imagine you see the whole Town in a flame; occasioned this second time by the same Popish malice which set it on fire before.

(c) This Parallel is no other but an Harangue for Popery, and against all the Protestants, under the name of Schismatics

(c) First (say I) Imagine you see the whole Nation in a Flame, and brought to the extremities of Fire and Sword, occasioned this second time by the same Schismatical and Republican Malice which embroild it before.

At the same instant phansie that amongst the distracted Crowd, you behold Troops of Papists ravishing your Wives and Daughters, dashing your little Childrens brains out against the Walls, Plundering your Houses, and cutting your own Throats, by the name of Heretique Dogs.

*At the same instant, Phansie Decemb. 1659, once over again; whole droves of Coblers, Dray-men, Ostlers, upon Free-quarter with you, till some of your Wives and Daughters are forc'd to prostitute themselves for Bread; your Councils affronted by Armed Troops, and your fellow Citizens knockt on the head, like Dogs, at their own doors, for not so much as barking; your Apprentices discharg'd of their Indentures by an Arbitrary Power; your Houses Rifled; your Account-books examin'd; your * Servants corrupted to Betray their Masters; your Persons clapt under Hatches, transplanted or thrown into nasty Dungeons; or (in mercy perhaps) your Throats cut, by the Name of Popish Dogs and Cavaliers: And all this only for refusing to Renounce God and your Sovereign.*

* As many times this Fidler hath done.

Then represent to your selves the Tower playing off its Cannon, and battering down the Houses about your ears

Then represent to your selves the Thimble-maker, once again Lieutenant of the Tower; your Citizens clapt up; St. Pauls and Gresham-Colledge turn'd into Garrisons; orders for the demolishing of your Gates and Chains; and nothing less than Military Execution threaten'd you, unless you will redeem your selves with 100000 l. a (d) month Contribution, towards the perpetuating of your Slavery.

(d) Given for the Peoples own service and security, therefore less generous.

Also casting your Eye toward Smithfield, Imagine you see your Father, or your Mother, or some of your nearest and dearest Relations ty'd to a Stake in the midst of flames; when with hands and eyes lifted up to Heaven, they scream and cry out to that God, for whose cause they die; which was a frequent spectacle the last time Popery Reign'd amongst us.

Also

Also casting your eye toward *Cheap-side, Cornhil, Charing-crofs, Palace-yard, Tower-hill*, nay, *Whitcball* it self: Imagine you see your Father, or some of your neareft Relations, your Citizens, the Nobility, Gentry; nay, the King himself, and his best Friends, under the hand of the Common Executioner, appealing to God, in whose Cause they dy'd, which was a frequent spectacle, when *Rebels* and *Usurpers*, under the title of *Reformers*, reign'd last amongst us.

Phanſie ye behold those Beautiful Churches, erected for the true Worship of God, abused and turn'd into Idolatrous Temples, to the dishonour of Christ, and scandal of Religion: The Ministers of God's Holy Word, torn in pieces before your eyes, and their best Friends not daring even to speak in their behalf.

Phanſie you behold those Beautiful Churches erected for the true Worship of God, abused and turned into Stables; the Pulpits into juggling boxes to Hocus your Wives and Daughters out of their Bodkins and Thimbles; and nothing to be heard there but Heresie and Sedition, to the dishonour of Christ, and scandal of Religion. The Ministers of Gods Holy Word cast out of their Livings by hundreds, and their Children expos'd to the wide World to beg their Bread; and not a Friend that dares open his mouth for them.

Women running with their Hair about their ears; Men cover'd with Bloud, and Children sprawling under Horses feet, and only the Walls of Houses left standing.

Your Women running with their Hair about their ears, one half to the Works like Pioniers, the other dancing Attendance at some Merciless Committee, to put in Bail perhaps for some Malignant Friend or Husband; Men cover'd with Bloud, lost Limbs, and mangled Bodies, from *Edge-hill, Branford, &c.* and with horror of Conscience over and above; *Altars* Robb'd, *Churches* Demolish'd, and only the Walls left standing.

In Fine, What the Devil himself would do, were he here upon Earth, will in his absence infallibly be acted by his Agents the Papists: Those who had so much Ingratitude and Baseness to attempt the Life of a Prince, so Indulgent to them, will hardly be less cruel to any of his Protestant Subjects.

(e) The sum of this parallel is, that he wrongfully accuses another of stealing an Ox, to justify his own Theft of a Horse: & since he cannot have the impudence to clear his own Popish Party of a Plot, yet he hopes at least to extenuate their crime, by unjustly calumniating the Protestants.

(e) In Fine, What the Devil himself would do, were he here upon Earth, will in his absence infallibly be acted (if they may have their will) by his *Agents*, the *Perjurious* and *Hypocritical Regicides*; that Betray'd their *Prince* and their *Country* by the Solemnity of a *Covenant*, and *Poyson'd* the *marry People* in that very *Sacrament*. Those who had so much Ingratitude and Baseness, not only to attempt, but take away the Life of a Prince so Indulgent to them as the late King was, who deny'd them nothing but his *Crown*, and his *Blood*, which afterward they took: These, I say again, that are so ungrateful to our present Sovereign, as after so much Mercy and Bounty to the Murderers of his Father, and of his Friends, have now enter'd into fresh attempts upon his *Life*, his *Crown* and *Dignity*, will hardly be less Cruel to any of his Majesties obedient Subjects.

(f) Now to shew that this was written by a Papist, examine the *Catholick Naked Truth*, where you may find their usual way of writing is to set up their own Doctrine, by making the Protestants and Fanaticks fall out.

(f) Now to shew you that this way of *Incentive*, to the *Multitude* is only the *Old story new surbisd*, and not our *Appellants Mother-wit* and *Contrivance*, as he would have the World imagine. See his *Majesties Declaration of Aug. 12. 1642. Husbands Collection*, pag. 540.

One day the Tower of London is in danger to be taken; and Information given that Great Multitudes, at least a Hundred, had that day resorted to visit a Priest, then a Prisoner there by Order of the Lords: and that about the time of the Information, about fifty or sixty were then there; and a Warder dispatched of purpose to give that notice: Upon Inquiry, but four persons were then found to be There, and but eight all that day, who had visited the Priest. Another day a Taylor in a Ditch over-hears two passengers to Plot the Death of Mr. Pym, and of many other Members of Both Houses. Then Libellous Letters found in the Streets, without Names, (probably contrived by themselves; and by Their Power, Published, Printed, and Enter'd in their Journals) and Intimations given of the Papists Training under ground, and of notable Provision of Ammunition in Houses; where, upon Examination, a Single Sword, and a Bow and Arrows are found. A Design of the Inhabitant;

habitants of Covent-Garden to Murther the City of London: News from France, Italy, Spain, Denmark, of Armies ready to come for England. And again, Pag. 536. they cause Discourses to be Published, and Infusions to be made of Incredible Dangers to the City and Kingdom, by that our coming to the House: (in the case of the five Members.) An Alarm was given to the City in the Dead time of the Night, that we were coming with Horse and Foot thither, and thereupon the whole City put in Arms: And howsoever the Envy seem'd to be cast upon the Designs of the Papiſts, mention was only made of Actions of our own.

Upon a fair understanding of the whole, (g) this supposition of his is no more than the Counterpart of the old Story: and the Declamatory dangers that he foresees in Vision, were outdone by those sensible Cruelties and Oppressions that this poor Kingdom suffer'd in very deed.

(g) Sure this Author is in the Plot himself, that he makes our present danger and the Plot to be real.

be but a Supposition or Vision, when both King and Parliament have declared it real.

If it be true, that these and fourty times more Cruelties were committed: And that the People were frighted into these Precipices only by shadows: If it be true again, that those Glorious Pretenders, when they had the King and his Papiſts (as they call'd his most *Orthodox Friends*) under foot; that these People, I say, never lookt further after Religion; but fell presently to the (b) sharing of the Church and Crown Revenues among themselves, It will concern every sober man to look well about him, and to make use of his Reason, as well as of his Faith, for (i) these *Fore-borders* seldom Croak but before a Storm.

(b) As this Scribler would do our Abbeys, were his Religion upmost.

(i) Nor Papiſts, till just before a Parliaments dissolution.

We in the Country (says he) have done our parts, in chusing, for the generality, Good Members to serve in Parliament. But if (as our two last Parliaments were) they must be Dissolv'd or Prorogued, when ever they come to redress the Grievances of the Subject, we may be Pitied, but not Blam'd. If the Plot takes effect, as in all probability it will, our Parliaments are not then to be Condemn'd, for that their not being suffer'd to sit, occasion'd it. Fol. 1.

There are just as many Affronts put upon the Government in these two Periods, as (in the Printed Folio) there are Lines in it. First, Upon the House of Commons; for a Re-

(k) Here he supposes the best part of the House of Commons would lay the Kingdom in blood, whereas such men as he calls *Good Members* would lay the City in ashes. (l) Many things are lawful, but not expedient; and 'tis evident by this, he fears nothing more than a Session of Parliament, therefore an enemy to the Government by Parliament. (m) Not upon the King, but such as advise him to it, for we all know that the King can do no wrong. (n) Since the *Appeal* first came out, hath not *Dangerfield* discover'd many new Plots, in order to the carrying on of the old one?

presentative constituted, for the generality, of (k) such men as our *Appealer* calls *Good Members*, would lay the Kingdom in blood, (which is manifestly the drift of the Libel from the one end of it to the other.) *Secondly*, The *Appellant* Usurps upon the *King's Authority*; (l) as if his Majesty were bound to give an Account to every Libeller, why he *Prorogues* or *Dissolves* his *Parliaments* (which is a Privilege inseparable from the Supreme Power) in all forms of Government. *Thirdly*, (m) It is a Tacit Charge of Tyranny upon the King; for it is done (he says) *whenever they come to redress the Grievances of the Subject*. And lastly, He makes the King a Promoter of the Plot; but whether with more Indignity or Folly, it is hard to determine, either in the Intimation, or in the Supposal of his Majesty to be *Felo de se*, and a Party to the Conspiracy against his own Life. (n) *The Plot* (he says) *will in all Probability take effect, and he is the occasion of it, that would not suffer these Parliaments to sit*.

The Plot is now got so far out of our Enemies reach, that no subtle Evasion or Trick can ever hope to extinguish it. Wherefore they must either suffer all to come out, or begin by force to justify it, which we see they are going to do, by their endeavouring to get those Worthy and Brave Commanders Banished, who (as they think) are the most likely Persons to conduct and lead us up against any Popish Army. Fol 1.

The *Appellants* meaning is, that the *Popish Plot* is so notoriously *Publique*, there's no Concealing of it, and so far we are agreed: (o) For we have had *Legal Tryals, Proofs, Verdicts, Sentences*, and *Legal Executions* in the Case. But yet to my thinking, we have had also as Competent (p) *Evidences of another Plot* under that, as a body would wish. But whoever crosses the *second Plot*, is presently Libell'd, as a *Friend to the former*. What do we hear, what do we read, what do we see, but *Seditious Discourses, Scandalous Invektives*, and *Murinous Practices* against the Government? Is not the *King's Administration*, and his *Authority* publickly Arraigned? And is not his Sacred Life struck at in this

(o) Here he disguises himself, and would be thought a Protestant forsooth
(p) By this I guess he had a hand in the late forg'd Plot.

way of Proceeding? *First*, (q) They expressly tell the World that his Majesty *Misgoverns*. *Secondly*, They lay it down for a *Maxim*, that the People may call him to Account, in case he does *Misgovern*. And this being admitted, the next point is, directly (by an undeniable Consequence) to Arraign him as a *Traitor* to the *Sovereign People*. But the Faction it self expounds its own meaning. (r) What have they to say for that Inhumane and Execrable Murther acted upon the late *Arch-Bishop* of *St. Andrews* in *Scotland*, and to their Declaration against the King himself; which was follow'd with an *Open, Actual, and Form'd Rebellion*? (s) This is a Plot that, me-thinks, a Man may see without his Spectacles; and according to our *Appellant's* conceipt, they began by force to justify it, for fear all should come out.

To follow him in his *Politiques*, he tells us further in the passage above-recited, that to facilitate the *Papists* work, (t) his Majesty Banishes the Persons most capable of Opposing it. So that he makes his Majesty evidently a Party to the Plot; or at best, no more than a King upon a *Chefs-board*, to be turn'd and carry'd which way the Gamester pleases: Beside, the putting of the Illustrious Duke of *Monmouth* in the head of *Popish Troops*, in contradiction to himself.

But (for all this yet) Gentlemen (says he) be not dismay'd; the Lord of Hosts will be of your sides; for so long as you fight his Cause, he will fight your Battels: And if God be for you, who dares be against you? Fear nothing, but as your Interests are United, so let your Resolutions be the same; and the first hour wherein you hear of the King's Untimely End, let no other noise be heard among you, but that of Arm, Arm, to Revenge your Sovereign's Death, both upon his Murtherers, and their land. whole Party, for that there is no such thing as an English Papist, who is not in the Plot, at least in his good Wishes. Fol 2.

And why [be not dismay'd] Where's the danger, I beseech you? (u) The *Popish Plot* is Master'd; and there's hardly a *Roman Catholique* dares shew his head: Nay, and for want of *Popish* matter to work upon, the Church of England it self is made *Papal* and *Antichristian*. And whoever looks narrowly into this business, will find these *Bugbears* to they did it with that design. (u) Witness *Willoughby's* Relation: Witness the Priests daily taken. All this is but to lull us asleep, for them to devour us.

(q) None of these Principles are in the Appeal, therefore not to his purpose.

(r) Private malice of some Relation of that Person, whom the Bishop had hang'd after promise of pardon, revenged his blood upon the Bishop; so

as the whole Party is not to be blamed.

(s) Because the unarm'd Scotch Rabble took up Arms against some few that oppressed them, and made a declaration of their grievances, therefore he would have us forget the *Popish Plot* that is in England.

(t) Not upon that score do we think him banish'd, but upon some false surmises suggested to his Majesty by his *Popish Enemies*, although

(w) This is apparently false, for the words are, *The first hour you hear of the King's untimely end*, which I think supposes the King's Murder, and may be so understood by any but our Clodpate Author.

(x) If King James, when he had secret notice of the Gunpowder-Treason, had seem'd to disbelieve it, this Answerer would have esteem'd it the

part of a good Subject to have been quiet, and suffer'd the King and Parliament to have danced in the Air, rather than to have been so presumptuous a Presbyterian, as to prevent it by a clamour for Justice against the Popish Traitors. (y) Here he tells you his design, which is, That when the Papists have murder'd the King, it may be laid upon the Presbyterian. (z) Sure as can be our Author here was to have been one of the Evidences in this feign'd Presbyterian Plot.

be of the *Appellant's* own making. What is all this, but *Curse ye Meroz* over again: He claps the Rabble on the backs, and spits in their mouths, and without more ado, turns them loose upon the Government? *The first hour* (says he) &c. (w) Here's no *Supposition* of the King's Murder to qualifie the matter; but the thing so *Positively pronounc'd*, as if he himself were of the Conspiracy. (x) So that without any *Ifs* or *Ands*, the Murder is given for *Granted*; and upon this Instigation, the least Rumour in the world that way, puts the People upon a *General Massacre*, which the bare report lately of the *French* appearing before the Isle of *Purbeck*, had like to have done in several places. Now if they should *Arm* upon such a *mistake*, or but an hour too soon, it were enough to put the whole Nation in Bloud again: And then his *Orders* to the *City*, to be ready with their *Arms at an hours warning*, are as *Peremptory*, as if he had the Command of the *Militia*: (y) Beside that, if a *Fanatique* should *Murder* the King, the *Papists* are to be *Punish'd* for't. Because (says he) every English Papist is in the Plot, at least in his good wishes. And it is no less probable on the other side, that (z) every *Unrepenting Covenant* is in the *Counterplot*; for upon that *Covenant* it was, that they founded the Destruction, and the Dissolution of the Government: And it behoves us to beware of *King-killers* on the one hand, as well as on the other. Now see how he goes on.

Think not to fare better than the rest, by meddling less; for the Conquerors Promises are never kept, especially coming from that sort of People, whose Maxim it is, never to keep their word with Heretiques, Fol.2.

What a wonderful strain of Logick is this? *Draw your Swords* (says he) *and go to the Devil for Company*, for the *Papists keep no Faith with Heretiques*. This was the Song of 41. and he that would see what Faith the *Covenanters* kept;

kept, either with *God, King, Church, or People*, has no more to do than to compare their *Leagues and Protestations* with their *actions*.

Now Gentlemen (says he) *lest any amongst you should be ignorant, either of your Enemies, or their Designs, both against the King and Kingdom, — they are young Beggarly Officers, Courtiers, over-hot Church-men, and Papists. The Young Officer, or Souldiers Interest, makes him wish for a Stranding Army; the Courtier endeavours to advance Taxes, Oppressive and Illegal Impositions. The over-hot Church-men wish well to Popery, in hope of a Cardinals Cap, or at least the Command of some Abby, Priory, or other Ecclesiastical Preferment, whereof the Roman Church hath so great plenty. These are the men who exclaim against our Parliaments Proceedings, in relation to the Plot, as too Violent; calling these times by no other name, but that of Forty or Forty-one, when to amuse his Sacred Majesty, and his good People, they again threaten us with another Forty-eight: And all this is done under-hand, to Vindicate the Catholique Party, by throwing a Suspicion on the Fanatiques. These are the Episcopal Tanti-vies, who make even the very Scriptures Pimp for the Court; who out of Urim and Thummim can extort a Sermon to prove the not paying of Tyths and Taxes to be the Sin against the Holy Ghost: And had rather see the Kingdom run down with Blood, than part with the least Hem of a Consecrated Frock, which they themselves made Holy.*

Here's a very fair and round distribution of the *Cities Enemies*, into (a) *Younger Brothers, Dependants upon the King; Friends to the Church, and into Profest Papists*: And the (b) *whole Kingdom* it self is again split into *Two Parties*, the one consisting of *Mutiniers and Schismatiques*; the other of the *Loyal Servants and Subjects* of the *Government*, which under the *three first Heads*, he brands as the *Cities Enemies*. These Men he Charges with *lessening the Plot*, with *resembling the present times to Forty-one, and talking of another*

(a) I'll lay my life he is painted in some of these Characters, if not in all; that make him so out of humour with this description.

(b) Here he pleas'd to observe, that he divides the Kingdom but into two parts: the one (as he says) consisting of *Mutiniers and Schismatiques*, by whom he has all along meant no other than *Fanatiques*: the other party, of *Loyal Servants and Subjects* of the *Government*, into which *Classis* he must by consequence design to rank the *Papists*, for that he has no room for them elsewhere.

Forty-eight. Now how is it possible but the Positions of Forty-one, should put us in mind of *the Rebellion* of Forty-one; and the *Regicidal Principles* of *Seventy-nine*, mind us of the *Regicide* it self of *Forty-eight*. For these *Principles* and *Practices* are nothing in the World but the *Venom* of *the Old Cause* swallow'd and Spew'd up again: and (c) all the *Treasons* of the *Consistory* are cast upon the *Conclave*: As if the *Murder* of *Charles the First*, by the *Treachery* of *Mock-Prottestants*, were ever the less *Detestable*, because the *Two Harries* of *France* were *Assassinated* by *Protest Papists*. These are the *Puritan Jesuits*, that turn the *Bible* into a *Nose of Wax*; that make *God* the *Author* of *Sin*; that *Depose* and *Murder Kings* by a *Text*; and *Intitle* their *Sacrilege* and *Treason* to the *Inspirations* of the *Holy Ghost*. (d) These are the *Straight-lac'd Christians*, that make less scruple of *Robbing* the *Altar*, than of *Kneeling* at the *Communion*: They can swallow the *Blood* of *Widows* and *Orphans*, and yet *Puke* at a *Surplice*. Let me ask the worthy *Gentlemen* of the *City* now, which of the two carry'd them the *easier*, the *Schismatical* and *Sacrilegious*, or the *Episcopal Cant*? Or which they take for the more *dangerous Enemies*, our *Appellants young Beggarly Officers*, or their *Old Acquaintances, Pen, Fuls*, and their *Fellows*, who violently thrust out *the gravest and most Substantial* of their *Citizens*, (as the late *King* has it) and took in *Persons* of *desperate Fortunes* and *Opinions*, in their *places*. Let them compare the *Appellants Courtiers* too, with the *Old Sequestring, Plundering*, and *Decimating Committees*; with their *Court-Marshals*, and *Major-Generals*: when *London* was made little better then a *Shambles*; and their *Merchants* only *Cash-keepers* to the *Tyrants* at *Westminster*; and then against his *Over-hot Church-men*, we'll set the *Mechanique Pulpiters* and *Tub-Preachers*; that not only divided the *People* from their *Sovereign*, but (e) *Wives* from their *Husbands*, *Children* from their *Parents*; and *Preacht* away *Apprentices*, by *Droves* into *Rebellion*: Carrying the *Schism* through *Church* and *State*, into *private Families*. This is the *Blessed* change that is now *propounded*, and *laid* before us.

Lastly, (says he) the *chief* and *most dangerous* of your *Enemies* are *Papists*, who to make sure of their *own Game*, allure
all

(c) See how bravely he pleads here for our Client the Conclave? any thing for money: he can Fiddle to all Governments.

(d) Polemical discourse, Anglice, Scolding, or Billingsgate is the whole Argument of this Book.

(e) All against poor Protestants, and not one censure of the Papists: this is too gross; examine his Faith by his Works.

all the three forementioned Parties to their side, by the Arguments aforesaid. Their design is to bring in Popery, which they can no ways effect, but either by a Popish Successor, or by the French Arms.

There is no doubt of the danger of the *Papists*; but still while the Government has *One Enemy* in Front, it is good to secure the *Flank* and *Rear*, from another: So that the *Cities* only safety lies in the *mean*, betwixt the two Extremes of *Popery*, on the *One* hand, and *Libertinism* on the *Other*. The *Former* (he says) can never be effected, but by a *Popish Successor*, or the *French Arms*. See now how this hangs together: the same Faction clamour'd against the late King just at this rate; (f) and yet there was no prospect at that time, of a *Popish Successor*, but yet *Popery* was charg'd (most injuriously, as all the World can witness) upon the *King himself*. And then for the *French Arms*, so far was his Majesty from calling *them* in to his assistance, that upon the *Scottish Rebellion* they were *Sollicit*ed and *Implor'd* into a *Confederacy* against him. And yet we remember to our griefs, that those very *Rumours* and *Apprehensions* of *Popery*, even when there was not any *Danger* of it, cast us all into *Confusion*. And now our *Appellant*, to shew how good an *English-man* he is, as well as a *Subject*, enters his *Protestation* a little lower in the same *Paragraph*, that he would rather of the *Two*, *Live* under a *French Conqueror*, than the *Duke* as *Successor*.

I must acknowledge (says he in the next clause) that there is some Coherence between the Beginning of the Late Civil Wars, and this our present Age: For as well then as now, the Ambitious *Papists*, and *French Faction* were the chief, nay the only *Incendiaries*, which set us all in flame.

That the *French Cardinal* did Artificially improve the Turbulent Humour of the *English* and *Scottish Schismatics*, to the advancing of the Interest of *France*, and to the Embroyling of these Kingdoms, I make no question: But to call them the (g) Only *Incendiaries*, is to give the Lye to the constant current of *History*, and the known *Certainty* of *Fact*, even within our own remembrance. How were the *Papists* and *French Factions* concern'd in the *Scottish Uproar* of 1637. and a hundred *Sacrilegious Tumults*, after that,

(f) He forgets Secretary Windebank's Orders in favour of them.

(g) Only in that place signifies no more but that had it not been for Popery, all had been quiet.

in the course of the Rebellion? and to set him right now in his *Calculation* of his Majesties *French friends*, we shall inform him, that the King's Principal supplies of *Men, Arms, Money, and Ammunition*, were furnished from *Holland*.

He tells us further, *that the Catholique Cause, like the Chesnut in the Fable, hath ever since 2. Marys days been in the Fire: and that both then, and now, the Papists make use of the Episcopal, and Court-parties claw, to take it out; the First of these, they allure to their assistance, by the Fright of Presbytery; the Latter by the apprehension of a Republique, tho' nothing is less Designed, or more Improbable.*

'Tis a hard case to have to do with an *Adversary* that has neither *Candor* in his *Reports*, nor any force of *Argument* in his *Reasonings*; and yet it is the more tolerable here, because it is all that either the *Story* or the *Cause* will bear. (b) He makes the *Episcopal* and *Court-Party* to be the *Passive Instruments* of the *Church of Rome*, for the advance of *Popery*, ever since the *Reign of Queen Mary*: which is so notorious a mistake, that *Queen Elizabeth*, and the *Hierarchy* in *Her Reign* oppos'd the *Errours*, and the power of that *Church*, with all possible constancy, and Resolution. *King James* made himself famous by his *Pen*, as well as by his *Practices*, upon the same Subject. The *Late King* lost his *Life* in the defence of the *Reformed Religion*, and his Majesty that now is, hath manifested his affection to the *Church of England*, (as by *Law* *Establisht*;) in despite of all *Calumnies*, and through extream difficulties, with the highest Acts of *Solemnity* *Imaginable*. And now on the other side, let but any man trace the *History* of the *Schismatiques*, from *Queen Mary* to this Instant; and the restlessness of that *Faction* will appear, through every step of his way; and that (i) when-

(b) Did not Auren himself the High-Priest turn and comply with the Peoples Idolatry, in helping them to a golden Calf? what has been, may be again.

(i) For that the Separatists (as he calls them) were then in most danger.

(k) Machiavel (who was perhaps as old, though not so wise as this

Scribler) plainly shews, that *England* can never long continue a *Republick*, by reason of the too great corruption and scarcity of publick Spirits in the Nation.

deliver.

delivering us from the danger of *Arbitrary Power*, and *Popery*. Nay, and but two lines further, he charges the *Late King* for countenancing *Papists*, no less than *This*: which to every honest man is constructively a *Vindication* of them *Both*. Nay, he goes so far toward the owning of a dislike for the *Form* of our *Government* itself, that he says, no *Government but Monarchy can in England ever support, or favour* Popery, (l) as who should say; *A Common-wealth* would put us out of fear on't.

(l) As who should say, this Author loves Monarchy for Popery's sake.

He says again, Pag. 3. that the *Parliament Party* never *Entertain'd any Papists, unless under a Disguise*; and yet we never heard of any more of them, than the King's *Head-man* in a *Masque*. We could shew him several Instances of the contrary; but no man is so senseless, as to imagine that the King was *Depos'd, pursu'd, rob'd, taken, condemn'd and put to Death*, by a hundred thousand Priests in Vifors: we have nothing to say to the *Loyalty* of the *Papists*; but yet (m) the *Incongruity* of our *Appellants* charge upon them, we cannot but in *Honesty* and common reason, take some notice of, Especially when the *Dust* of his *Objection* flies in his own Eyes.

(m) Still for the *Papists*.

Their Loyalty and Good service pay'd to the King (says he) *was merely in their own defence*; well knowing that the *Foundation of these Commotions was only in Opposition to their Party*.

(n) Putting the Case now, that they serv'd the King only for their *Own Ends*: We have an acknowledgment yet, that there was *Loyalty*, and *good service* in it, however qualified: and we know that there were (o) many *Brave*, and *Eminent* men among them, that lost their *Estates and Lives* in that service. If it lyes as a *reproach* upon them, that they did not serve the King out of *Loyalty*, that which they did, was yet better than not serving him at all; and better, in a higher degree still, than fighting against him. But supposing now that they had no known *Papists* in their *Army*, the Case is not one jot mended; for they were all *Schismatiques* then; and it is worth the Observation, that not a man drew his sword in that *Cause*, who was not a *Known Separatist*; and that, on the other side, not one *Schismaticque* ever struck stroke in the King's *Quarrel*: The One side contending according to their *Duty*, in favour of the Law, and the Other against it.

(n) Not worth God-a-mercy.

(o) All this in behalf of Popery.

(p) The consequence extended further than at first design'd.

Our Appellant lyes open to another Objection in the clause above-recited. He says, (p) *the Commotion was only found-ed upon an Opposition to that Party.* How came it then, that they seiz'd the *Crown*, and *Church-Lands*; put the King to Death, plunder'd, sequester'd, and beheaded his *Protestant Friends*, if the *Opposition* was only to *Popery*? But we have seen their pretences, and we have felt the meaning of them.

(q) Dr. Du Moulin will satisfy any in this matter.

He insists upon (q) *the Papists desiring Oliver to accept of the Crown.* There's a little Book that will inform us better concerning that transaction. It's call'd *Monarchy asserted*, consisting of a Collection of Speeches upon that debate.

(r) Since this Appeal came forth, the late feign'd Plot justifies all this upon the Papists, notwithstanding our impotent Scribler lays all upon the Fanatiques, to clear himself and his Party.

We are at this time (he says) *acting the same Play still, though an Old-one newly Reviv'd*; and as (r) *that which the Papists then Acted, was laid upon the Fanatiques, so was the like to have been done, in this present Plot.*

It will be easily granted, that this is in a high degree *the Old-Play Reviv'd*, but we are too well acquainted with the circumstances of the present Plot, to carry the resemblance thorough. That which the *Fanatiques* then Acted, was laid on the *Papists*; and when they had *master'd the King*, under the Calumny of a *Papist*, they *Murder'd* him as a *Protestant*. The Question at present is not the *Certainty of One Plot*, but the *Supersatiation of another*: For it is compossible enough, that a *Papist* may be before his Majesty with a *Dagger*, and some *rank Enthusiast* behind him with a *Pistol*.

(s) This Story in the Appeal was unanswerable, and therefore not to his purpose.

(s) He proceeds with a Story of Mr. Claypool, not at all to our purpose; and then gives us further, an account of *the Papists design in Scotland*; who first by their *Councils* procured the poor *Inhabitants* to be *Oppress'd*, and then sending *their disguised Priests*, and *Emissaries amongst them*, *encourag'd the poor silly Natives to Mutiny against those Oppressions*, *hoping to cast the Plot upon the Presbyterians*

(t) As if half a hundred Priests would set thousands of silly people together by the ears.

If the *Power*, *Number*, and *Industry* of these *Emissaries* be such as our Appellant would have us believe, (t) a man would think there should hardly be a *Rat-trap* in the three *Kingdoms*, without a *Priest* in it. Let us but lay together several *Circumstances* in this Appeal concerning the *Miraculous-Influences* of these men upon all sorts of People, and it will be a hard matter to represent any thing more *Comical*. First, he says, that the *Papists* have already made sure of all

all the *Young Beggarly Officers*, or *Souldiers*, *Courtiers*, and *Over-hot Church-men*; Fol. 2. Secondly, he makes them to have an *Absolute Dominion* over the *King* and his *Councill*; for they have made him *Banish those Officers* (he says) *that should lead the people up against the Popish Army*. Thirdly, they govern all the *Conventicles* in the Kingdom, as our *Appellant* will have it. And *Fourthly*, they procur'd the *Scots* to be *Opprest*, and after that shifted hands, and made them *rebell*; and all this is every man bound to *believe*, as the *Thirteenth Article* of his *Faith*. Now can any thing be more wonderful, then that these people that can turn the *King* and his *Councill* with a *Twine thread*; that have so absolute a *Command* of the *Multitude*; and can set *Governours* and *Subjects* handy-dandy, to Box one another like *Punchinello's* Puppets, when they please: (u) is it not a wonderful thing (I say) that these men with all this *Interest*, are not yet able to save a *Priest* from the *Gallows*; or any *single person* of the *Party* from the *Exact Rigour* of the *Law*. Have they only a *Power* to do the *Government Mischief*, and themselves no *Good*? We insist the more earnestly upon this *Point*, because the comfort of *Humane Society* is totally destroy'd, if we come once to be transported, by these *stories*, into a *Common Diffidence*, every man of his *Neighbour*; and put into such a condition, by the *Entertainment* of these *Jealousies*, that there will be no longer any *Faith*, or *Confidence* in *Man-kind*; for fear of (w) these *Invisible* and undistinguishable *Enemies* in our daily *Conversation*.

(u) It may be policy requires them to let some few die, rather than discover their Power at present.

(w) He makes the Papists invisible and

fictitious Evidence, and defames the Kings Evidence.

Now to support, and fortifie himself in his *Opinion*; he says farther, *that not only Dr. Oates mentions this in his Evidence, but that the Papists themselves were so well assured of the Scotch Rising, before it happen'd, that at the Disbanding of this late Popish Army, many of the Officers and Souldiers had secret Orders not to sell their Horses, but to be in a readiness, for that they should have occasion to use them again within a Fortnight, and so it happen'd; for within a Fortnight after the Disbanding, the Rebellion brake out in Scotland: So well acquainted were the Authors of this Mischief, with the time when it would happen:*

(x) Very true, for how could Dr. Oates say they had done it, before they had? we all agree that he only mentions their design, which was effected long since he gave in his Evidence.

(y) Because not required; but many can justify it upon Oath.

(z) So call'd, because many of the Officers were Papists.

(a) The Parliament chiefly desired their disbanding: so as he accuses them for being privy to the Scotch Insurrection.

(b) This *tacit Confession* is as improper an expression, as exposition.

With the *Appellants* leave, (x) Dr. Oates only Reports what these Agents *Design'd* to do, and the *Hopes* of their *succeeding* in it; but says nothing *positively*, that I can find, of what they had *done*: and in his *Thirty fifth Deposition*, expressly makes their Project to be the *weakening of both the Presbyterian, and Episcopal Faction*: As to the casting of the Plot upon the *Presbyterians*, it was not so well contriv'd (me thinks) as it might have been: For it is no *Clearing* of the *Papists* from *One Plot* upon the *Kings Life*, the charging of the *Presbyterians* with another.

Then there's another slip; he will have the *Papists* privy to the *Scotch Rising*, because at the *Disbanding* of the *Popish Army*, some Officers were order'd not to sell their *Horses*, &c. First, it is not (y) prov'd that they had any such Orders: Secondly, he calls it a (z) *Popish Army*; and implies, that these Orders were given to *Popish Officers*, which Officers either went upon the service or not: If they went, they overthrew their own design; for he makes it the *Papists Interest* to entertain those Tumults, and these Gentlemen made it their business to suppress them. If they did not go, their Orders were to no purpose. But why does the *Appellant* call it a *Popish Army*? He should do well to wash his Mouth, after so foul and scandalous an expression.

But now let us change hands; and see if it be not more probable that the *Fanatics* knew before-hand of that *Rising*, then the *Papists*. For though we had at that time greater apprehensions of the *French* then ever, (a) yet the importunities of some people were so violent for the immediate disbanding of the Army, that it lookt like a design to remove that *Block* out of the *Scots* way. The next passage is a little mysterious.

He says, that it was likely the *Scots* would be beaten by the *Kings Forces*, that (says he) it might make both Them and Us less apt to Rise upon any account whatsoever. So that here is a (b) tacit Confession, that the *Appellant* found some inconvenience in this discouragement to a joyn't Rebellion: And so he goes on, saying, that if this had been a *Fanatical Plot*, the same Party would certainly have risen in England at the same time. But this, under favour, will not hold; for the *Scots* tumulted in 37. and appeared in actual Rebellion in 38.

whereas.

whereas their Brethren in *England* did not take up arms till 41, though *privy* to and *confederate* in the *Tumults* of 37. He lays it down for granted in the next Line, that the *Papists* Murthered the Late King, and so proceeds in these words.

After the Catholiques had thus brought the Fathers head to the Block, and sent the young Princes into Exile; let us reflect upon their Usage of them in France, &c.

Now to give the Devil his due, (c) I cannot find so much as One *Papist* in the whole List of the *Regicides*; and yet I have turn'd over all the *Acts* and *Ordinances*; *Walkers Independency*; and in one word, the whole *History* of those times; and can hear no news of them. Take notice, that it is not the question here whether or no the *Papists* would have scrupled it upon a fair Occasion; but whether or no, in the Truth of the *Fact*, it was the *Papists* that did it: and I do not think it Fair, to hang one Man, or Condemn one party for anothers fault. (d) Put the case one man steals a Horse, and another robs a Church, 'tis no vindication of the Horse-stealer, to discharge him of the *Sacrilege*; no vindication of him that rob'd the Church, to acquit him of the Horse-stealing; but it were a high injustice to charge one offender with the crime of another. (e) His following Reflections upon the Ill-usage the Royal Family received in France when his Majesty was abroad, and the good Offices which France has received from hence in requital, are only meant for a sly and invidious Reproach upon the Government, and there is more of flourish in them then matter of weight; only he has one speculation not to be past over.

vours to justify the French's ill usage of his Majesty, yet being unable to disprove our Civilities to the French as false, he takes no notice of it.

I cannot but ascribe great part of our present Calamities (says he) to his Highnesses Education in that Arbitrary and Popish Government.

Here he pretends to tell us of our miseries, and from whence in a great measure they proceed; but (f) it would Religion, and Government, by reason of the Plot; together with the many Jesuitical Fires, loss of Trade, and danger of the French power, are none of them Calamities to our Author? who would joyce at them, as being a *Papist*, and would therefore have us think them all imaginary and remote, till they really happen.

(c) Who knows but many of them were *Papists* in disguise, like our Author? however, they might like *Pontius Pilate*, deliver him up to be crucified, and then wash their hands of his death.

(d) This is an Answer to his own former Parallel, where he goes to vindicate the *Papists*, by accusing the Fanatics.

(e) Howbeit he here endeavours

(f) The danger of the Kings person,

puzzle a man to find out what these *present Calamities* are, more then the froward and fantastical apprehensions of *remote* and *imaginary Evils*: Nay, the very fear it self is counterfeited as well as the *danger*, and the men that dress up these goblins to fright the silly multitude, they do but laugh at them themselves. Our *State Empericks* do with our *Politique*, as our *Physicians* do with our *Natural Bodies* (for there are *Intoxicating Opinions* as well as *Passions*) they make their Patients many times stark raving mad with that which they are not one jot affected withall themselves. Do we not live (or if we *will*, at least, we *may*) in Peace and Plenty, under the protection of a Gracious & a Protestant Prince, and under the blessing also of so particular a providence, that when all our Neighbours have been at fire and sword round about us, this Nation has been yet exempt from the common calamities of Christendom? And shall we now expose and abandon our *present quiet* and *security* only for *future possibilities*, and make our selves certainly miserable *before-hand* for fear of being miserable *hereafter*? Who-soever soberly considers what we *enjoy* on the one hand, and what we *fear* on the other, comparing and examining both parts with their due and reasonable circumstances, he shall find all attempts and proposals of popular prevention of reformation, to be as wild a project, (g) as if a man should cut off a leg or an arm for fear of corns and chilblains. But what if our fears were yet juster then they seem to be? how many things may yet intervene, according to the ordinary course of humane affairs, to disappoint the danger? as (h) Mortality, Survivorship, change of thought, &c. or can the Appellant prescribe us any Remedy, that is not worse then the disease? shall a man cast himself from the top of *Bow*, for fear of tumbling down stairs? shall we destroy *Protestantism* for fear of *Poperie*? or a *Good Government* for fear of a *bad One*? shall we run the hazzard of Damnation, for fear of Oppression? Nay, what if our present apprehensions were Gratify'd? New ones would yet succeed into their places: For the Rage of Jealousy is

(g) All this page is *Lex præterea nihil*, nothing but florid nonsense, wherein he compares the fear of his Majesties death, to the fear of Corns and Chilblains.
(h) Meaning the Duke's death, the King's surviving, and the Duke's conver-

sion: as if no man must take care for the future, because there is a bare possibility of succeeding without it.

bound-

boundless and Incurable. And so we found it (i) in the Late Rebellion, which was built upon the same Foundation. Never so mean and so despicable a slavery, as that which we then brought upon our selves for fear of slavery. Never was any *Papacy* so *Tyrannical*, and so *Ridiculous* together, as that *Persecuting*, and *Non-sensical Presbytery*, which we had in Exchange for the best temper'd Ecclesiastical Government upon the face of the Earth. Were not *Those* blessed days when our *Divines* had *Salesmen*, and *Mechaniques* for their *Tryers*; and the *Lairy* a supercilious Company of *Classical*, and *Congregational Noddies* for the *Inspectors* of our *Lives* and *Manners*: When *Tone*, and *Lungs*, without either *Learning*, or *Honesty*, were the distinguishing Marks of a *Gifted Brother*? Methinks the very Memory of these servile and profane Indignities should put the bare thought of the Second part of it out of Countenance.

And he seems as much out in the pretended Cause of our *Calamities*, as he was in the *Calamities themselves*. (k) There were no Princes Educated abroad in the Late Kings time, and yet the same clamour to a Tittle. But if the *Appellant* had been so minded, he might have given us a much more Rational account of our misfortunes, then he has done. He might have charg'd them upon those people, who in truth, first sent the *young Princes* into *Exile*, and then kept them there; and have at present a design upon the Exercise of the same Arbitrary power again, which they would be thought to fear. They began with a cry against Popery, but they concluded in the (l) Murder of the King; the dissolution of the Monarchy, and the perpetual Exclusion of the Royal Family, as may be seen in their Proclamation of Jan. 30. 48. for *Inhibiting any person to be King*. Whereas Charles Stuart King of England, (say they) being for the *Notorious Treasons, Tyrannies, and Murthers, committed by Him in the Late Unnatural and cruel Wars, condemned to Death, &c.* It is remarkable, that though they possess the people against his Majesty, as a *Papist*, there is not one word of Religion in the Reasons, of their putting him to death.

The *Appellant* comes now to shew his Reading, in two passages out of *Philip de Comines*, with an application of his

(i) Still harping upon the same string, so that this Pamphlet is nothing but Tau-tology and Popery. A man would guess that this Author was once so near hanging, as to have a Presbyterian Rope about his Neck, that makes him so much inveigh against them.

(k) Did our Princes never live in France?

(l) Because one King was (as he says) murder'd by Protestants, therefore our Author would have us fear them more than the Papists, who have murder'd many: so partial is a Papist in his own cause.

his

his Observations upon them. The former concerning certain *English Pensioners*; which *Lewis the Eleventh of France* kept in *Pay*. Now though I cannot agree the hundredth part of those Persons to be *Pensioners*, which out of an envy to the Government, the Common people are instructed to call so; yet I shall never differ with him upon this point, that the Money of *Lewis the Fourteenth* may perhaps have been current in *England*, as well as that of *Lewis the Eleventh* was. The other story is that of *Lewis the Eleventh* to *Charles Duke of Burgundy* in the Case of *Campobache*. The *French King* advertizes the Duke of *Burgundy* (they being then in hostility) that the Count *Campobache* was a Traytor to him: But the Duke would not believe it. And there was one *Cifron* also, who was of the Plot with *Campobache*: This same *Cifron*, being taken prisoner by the Duke before *Nancy*, and condemned to dye; gave the Duke to understand, that he had a most Important secret to communicate to him. But the Duke neither giving admittance to *Cifron*, nor credit to the King; lost his Life afterward, and his Dominions, by being too incredulous. (m) The *Appellant* applies this to his Majesties Case, in Language so coarse and scandalous, that there is no repeating of it. And what does all this amount to, but that a (n) Prince may as well be undone by believing *too much*, as *too little*? If he had Trusted either less to *Campobache*, or more to the King, it had come all to a purpose. He will have his Majesty in danger for not believing enough of the *Popish Plot*: But his Royal Father was Ruin'd on the other side, by not believing enough of the *Presbyterian Plot*. And God grant that his present Majesty may only believe so much of that Plot over again, as may stand with his honour and safety. But it appears in this place, by the courtness of the *Appellants* Expressions, and by the byas of the whole Libel throughout, that he is not so much concern'd for the Kings believing or not believing, as (o) to fasten a scandal upon his Majesty, by perswading the People, that the King does not believe it; and consequently to possess them, that his Majesty is a favourer of *Popery*, though never any Prince in Christendom gave more Convincing and Irrefragable Proofs of the contrary.

(m) Male dum
recitas, inquit
esse tuum: you
your self ap-
ply it.

(n) I wish he
had here
shew'd us some
example of a
Prince ruin'd
by over-cau-
tion; or shew'd
us some Argu-
ment why the
Duke of Bur-
gundy had
come to the
same end, if he
had credited
the Kings ad-
monition:

abundans cau-
tela non nocet.

(o) Evil to him
that Evil
thinks,

This passage of the Duke of Burgundy (he says Fol. 4.) may be very much to our purpose, to shew you, (p) that when God designs the destruction of a King or People, he makes them deaf to all discoveries be they never so obvious. And having Levelled the Application in particular, he speculates in general terms (toward the bottom of the leaf) upon the whole matter.

(p) Was it not an old observation of the Ancients, *Quæ Jupiter vult perdere hos prius dementat.*

There are four several Arguments (he says) which many times prevail with Princes to be incredulous of all pretended Conspiracies against themselves. The First is drawn from their being in, or made privy themselves to Part of the Plot, but not to the whole. The Second, from their own good nature, and Clemency. The Third, from the nature of the Evidence. And the Fourth from the nature and Interest of the pretended Conspirators. To begin then with the First, when the Prince hath been made acquainted with a Design of Introducing a New Government, or a New Religion, but not with the Design of taking away his own life, this sometimes hath prevailed with him not to believe, that the same party with whom he himself is in a Conspiracy, should have any such other Plot against his Life. But this I hope is not Our Case, For &c. — And then he Reasons that his Majesty could get nothing by it. Fol. 3.

We shall put him together now, and make English of him. First, he makes the Duke of Burgundies Case, in his Deafness to Discoveries, to be the Kings. Secondly, He infers from that Deafness, that God has Design'd his Majesty to Destruction. Thirdly, he takes upon him to Philosophize upon the Reasons of Princes Incredulity in such Cases; and very fairly represents his Majesty as a Party in the Conspiracy, and consenting to the Introduction of a New Government and a New Religion, though not privy to the Plot of taking away his Own Life. Only he concludes with a [But this I hope is not Our Case] in such a way of (q) *Doubling* as implies *Believing*. And so much for the first point.

(q) What a way of Reasoning is this?

The Second Motive (he says Fol. 5.) which may incline a Prince to disbelieve the Report of a Plot, is, from his Own Good Nature, and Clemency; which makes him not believe any ill of those to whom he has been so kind. But this is a fallacious way of arguing.

Now by his Favour, This is not so much an Argument from *Good Nature*, on the *One* side, as from the Tye of *Gratitude*, on the *Other*: but whether way soever it be taken, the Late King found it indeed a *very fallacious way of arguing*: for almost all his Acts of Grace, and bounty, turn'd to his mischief, as appears in his Majesties *Declaration*, of *Aug. 12. 1642.* when after delivering up his Ministers to Impeachments, his Concessions in the business of the Star-Chamber, High-Commission Court, Ship-Money, Forest-Laws, Stannery-Courts, Tonnage and Poundage, Continuance of the Parliament, &c. they improv'd all these Trusts, and Condescensions even to the formal taking away his Authority, Revenue, and Life. And those particularly whom his Late Majesty Oblig'd to the highest degree, laid the foundation of his Ruine. Nor is the ingratitude of the same party to the Son less notorious, then the other was to the Father: None flying so fiercely in the face of the Kings Authority and person, as those that stand indebted to the King for their Lives and Estates; who yet act as confidently, as if one Rebellion might be placed in Justification of another. For they do now afresh and in publick avow the methods and practises of the late Times; while the true sons and servants both of the *English* (r) *Church and State*, lie in the dust, waiting for the righteous Judgment of the Lord in want, and patience. Now if according to the *Appellants* Rule those are the most dangerous, to whom the King has been most kind, that danger must be understood of the Fanatiques; for otherwise the *Appeller* runs the Hazard of a *Premunire*, upon the Act for the safety of the Kings Person, in scandalizing his Majesty for a favourer of Popery. It is not yet that the general Rule fails, because of this Exception: For the greater the Obligation, the greater in reason ought to be the confidence, though the *Appellant* seems to be of another opinion.

(r) Here he practises that Popish Doctrine of Merit in Temporals, as well as Spirituals; when vainly boasting of his own deserts, he doth implicitly tax both King, Church and State with ingratitude.

Who betrays you in your Beds? (says he) your Friend; for your Enemy is not admitted to your House. Who betrays you in your Estate? your Friend; for your Enemy is not made your Trustee. So that nothing is more dangerous then a blind friendship.

This is an admirable fetch of his, to prove his Royal Highness

ness dangerous to his Majesty, because he is both a *Friend* and a *Brother*; and still the *Nearer*, the more dangerous: as if the King were safer in the hands of his *Enemies*, then of his *Friends*. But he expounds himself, that they are more dangerous, in respect of greater *Confidence*, and fairer *Opportunities*. There is no fence against that danger, but utterly to cast off and renounce all the Bonds, and Dictates of *Society* and *Good Nature*. (f) We must contract no Friendships, and trust no Relations, for fear they should cut our Throats. How much more wretched then the very *Beasts*, has our *Appeller* at this rate made *Mankind*, by poysoning the very *Fountain of Humane Comforts*? Nor is it a *Friend* that betrays us; but an *Enemy*, under that appearance: By which Rule an *Episcopal*, a *Fanatical*, a *Popish Friend*, are all equally dangerous: For a Man has no more security of a *Friend* under one denomination, then under another. But the *Appellant* in this place speaks of the danger of a *blind Friendship*; that is to say, a *kindness* that is taken up without any consideration, or *Choice*, and runs on without fear or wit: which in this application, must either be very little *respectful*, or altogether *Impertinent*. He produces instances of perfidious *Favourites* and *Relations*: as if there were no other to be found in Nature. By his Argument, because *One Woman* poyson'd her *Husband*, all men should destroy their *Wives*: Because *One Son* supplanted his *Father*, all *Parents* should drown their *Children* like *Kitlins*. Because *One Younger Brother* offer'd violence to his *Elder*, there should be no longer any *Confidence*, or *Faith* maintain'd among *Brethren*.

If little petty *Interests* (says he) make one *Brother-wish* the others *Death*, how much more prevalent will the *Interest* of a *Crown* be? Nay of two *Crowns*, viz. *One here*, and another *hereafter* in *Heaven*, promis'd him by an *Old fellow* with a *bald pate*, and a *spade-beard*.

As to the Argument, this is only the *Second Part* to the same Tune; and a *Particular Instance* improv'd into an *Universal Exception*. (t) There are *Wicked Husbands*, *Wives*, *Children*; Let there be no more *Marrying*. Men have been poyson'd in the *Sacrament*, in their *Cups*, and *Dishes*; shall we therefore never receive the *Communion*, nor *Drink*,

(f) I think any reasonable man will confess, that a Papist at this time is a dangerous companion.

(t) This Argument in the *Appeal* holds only against such Friends or Relations who are suspected to have attempted our Lives.

nor Eat? There have been Tyrants in all forms of Government, shall we therefore have no Government at all? And moreover, as this way of Reasoning Lessens all the Bonds of Humane Trust, and Concord, and runs us back again into Mr. Hobbs's Original State of War, so does it as little serve the Appellants purpose, even if it were admitted. First, The Temptation of a Crown does not work upon any Man, either as a Brother, or as a stranger: but equally upon Both; and more, or less, as the man is more, or less Consciencious or Ambitious. So that the danger arises from the (u) Humour of the Person, not from the Relation. Nay Secondly, The Danger is Greater, from a Popular Faction that has no Right at all to a Crown, than from a Legal Pretendent to it, upon a Claim of Descent. For the One only waits his Time, according to the course of Nature, whereas the Other presses his end by the ways of Bloud and Violence, having no other way to compass it: He makes it yet a stronger argument, where there is but One Life betwixt a Successor and Three Kingdoms: (w) But does not this Argument hold as strong on the other side? There was only the King's Life betwixt the Faction of 1641, and the Three Kingdoms, which Life they took away, and so possess themselves of his Dominions. Their pretence was only a Reformation of Abuses; with Horrid, and Multiply'd Oaths, that they designed Only the Glory of God, the Honour of the King, the Preservation of the Protestant Religion. His Majesty (they said) was misled by Popish Counsels; and their Business was no more than to rescue him out of the hands of Papists, and bring him home to his Parliament. And what was the Event of all? A Gracious Prince was Murther'd, and 500 Tyrants set up in his stead: Our Religion, and Our Laws were Trampled upon; and the Free-born English-men subjected to a Bondage, below that of Gally-slaves: The whole Nation becoming a Scandal, a Hissing, and a Scorn, to all our Neighbours, round about us.

(u) And from
his Religion,
if Popery.

(w) The gain
and expectati-
on which is di-
vided among
the populace,
is not of such
power, as when
united in one
single person,
who has all by
the others
death. Especi-
ally at this
time they can
with nothing
more than the
King's Death,
a Papist being
to succeed him;
for every Eng-
lishman ought
to desire the King should live as long as the Duke of York, or any other person: Now if the King does live as long as the Duke, then the Duke can never be King; therefore every Englishman ought to desire the Duke may never be their King.

But what were these People, all this while? If we may credit the Appellant, they were Priests and Jesuits; Or at least,

least, *Papists*: But the King tells us, they were *Brownists*, *Anabaptists*, and Other *Seſtaries*; *Preaching Coachmen*, *Felt-makers*, &c. The Act for *Indemnity* gives us a *List* of the *Regicides*: The Act of *Uniformity* ſtiles them *Schiſmatics*, and throughout the whole *History* of their *Acts*, and *Ordinances*, there appear none but *Dissenting Protestants*: The Church of *England* being the *Only Sufferer*, betwixt the *Two Extreems*. And these People had the Interest of the *Two Crowns* in prospect too; which the *Appellant* descants so Jollily upon: (x) Almost every Pulpit promising *Salvation* to the *Fighters* of the *Lords Battels* against the *Lords A-*
nointed, with a *Cursed be He* (at the End on't,) *that doth the work of the Lord Negligently*.

(x) Here he takes no notice of the Jesuitical King-killing Principles; all his design being to render Protestants odious.

Upon the *Third Head* he says, that *most Princes Believe*, or *Disbelieve* the *Information* which is given them of a *Plot*, according to the *Nature* of the *Evidence*, and *Credit* of the *Informants*.

There is no more in This, than that *most Princes Believe*, upon the *Common Inducements* that move all men of Reason whatsoever, to *Believe*; *Viz.* The *Probability* of the matter in *Question*, and the *Credit* of the *Witnesses*. Now as to the *Popish Plot*; we shall give him these *Two Points* for *Granted*, but without discharging a *Plot* likewise, on the *Other* hand, upon the same *Principles*, and no less pregnant *Evidence*. (y) We do not speak here of the *Popish Plot*, which the *Papists* would most sillily have turn'd upon the *Presbyterians*; (the shallowest *Contrivance* certainly that ever was hatch'd, and the most palpable *Imposture*;) But we speak of a *Plot* that was *Bred* and born in the *Fanatical party*; (z) whereof we have as many *Witnesses* almost as *Readers*; in *Forty Libels* of That *Leaven*, and *Extraction*: Beside several *Open* and *Violent* attempts upon the *Government*, which do unanimously bear *Testimony* against them. The *Following* parts of This *Paragraph* are wrought into such a *Complication* of *Zeal* and *Scandal* (one *Snap* at the *King*, and another at the *Plot*) that every period is a *Bait*: And whoever touches upon it, is sure of a *Hook* in his *Nostrils*. Under *Colour* of *Asserting* and making out the *Truth* of the *Plot*, (which no sober man doubts of) he throws *Dirt* upon his *Majesty* and his *Ministers*, for *dodging*, and *Imposing*

(y) But he means it, and blames nothing in the said Plot, but the ill conduct of it, calling it only silly, but not impious.

(z) Witnesses come from St. Omers.

(a) 'Tis not said were, but did prevent their Tryals, and that no man can deny.

(b) Why? because he printed it.

(c) How fearful he is left a Pope should be burnt, or Papist upon the account of the Plot be affronted.

(d) 'Tis to be supposed, he has a dispensation for that word *Detestable*.

Imposing upon the People, in favour of it. One while *too Much* comes out, another while *too Little*. The Frequent *Dissolutions* and *Prorogations* of *Parliaments* (he says expressly) (a) were to prevent the *Trial* of the *Lords*: And so the *Squib* runs sputtering on, from the King to his Privy Council; Thence, to his Courts of Justice; and in One word, (b) the whole *Story* comes to no more than a *Political abstract* out of *Harris's Domestic Intelligence*.

But why these *Pamphlets* to the *Multitude*? *First*, There's no fear of the peoples running into *Popery*: For 'tis their Horror and Aversion. *Secondly*, There's no need of Convincing *Them* of the Truth of the *Plot*: (c) But rather to keep them from Extravagances, upon the Jealousies and apprehensions they conceive of it already. *Thirdly*, There's no need neither of calling *Them* to our assistance, toward the suppressing of it: For the sifting and Examining of this *Conspiracy*, with the bringing of the *Confederates* to Public Justice, is a great part of the business of the *Government*. So that these *Libels* cannot be reasonably understood to have any Other than these Two ends. *First*, To Teaze and Chafe the *Rabble* into a Rage, disposing and preparing them to entertain any occasion for uproar and Tumult. *Secondly*, When their Bloud is up against (d) This *Detestable Plot*, with the Contrivers, Promoters, and abettors of it; what does he, but turn the Rancour of That *Outragious Humour* upon the King, Privy Council, Courts of Justice; and Briefly, all his Friends; by marking *Them* out for *Parties* in the *Treason*: And so rendring his Majesty, and his Government Odious, by these Malicious Insinuations, and endangering the Peace of the *Publique*, to the Highest Degree?

The *Fourth* and *Last Argument* (says he) which may sometimes prevail with the *Prince* to disbelieve any report of a *Conspiracy*, is taken from the *Nature* and *Principles*, and from the *Interest*, of the *Pretended Conspirators*. But neither of these *Motives* can pretend to Influence Our *Prince* into a *Disbelief* of This *Popish Plot*, Fol. 7.

The Appellants Observation and Inference is this, that the *Popish Plot* is to be Believ'd, because it squares with the Principles and Interest of the *Party*. We are better informed

in the History and Doctrine of *Massacres*, and *Regicides*, then to question the Malice of the *Jesuitical Positions*, or the credibility of the *Plot* here in Debate: and so we shall yield him in the Hellish *Tenet*, which he insists upon, of Murthering *KINGS*, and a Hellish *Tenet* it is indeed; and as Hellish undoubtedly in a *Schismaticque*, as in a *Jesuit*. For his Quarrel otherwise is to the *Faction*, not to the *Maxim*, which is equally Dangerous and detestable in all *Factions*. Now wheresoever we find the same *Principles*, we have the *Appellants* leave honestly to suspect the same *Designs*.

Was not this the Doctrine of the *Fanatiques* from *Forty*, to *Sixty*? And did they not make good their Doctrine by their Practise? Did they not declare the *King* Accountable to the *People*? And did they not put him to Death, upon that Foundation? We have the very *Journals* themselves of those Times, to prove what we say: beside the Damned Harmony of their best received Authors to that purpose.

(e) We propound (say the Remonstrants) that the Person of the *King* may be speedily brought to Justice, for the *Treason*, *Blond* and *Mischief* he is Guilty of. An *Act* (says another) agreeing with the *Laws* of God, Consonant to the *Laws* of Men, and the *Practices* of all Well-order'd States and Kingdoms. Let Justice and Reason blush (says another) and *Traytors* and *Murtherers*, *Parricides* and *Patricides* put on white Garments and Rejoyce as Innocent ones; if this man (speaking of the Late King) should escape the hands of Justice and Punishment. The Government of England (says a Fourth) is a Mixt Monarchy, and Govern'd by the Major Part of the Three Estates assembled in Parliament. Whensoever a King (says a Fifth) or other Superior Authority, Creates an Inferior, they invest it with a Legitimacy of Magistratical Power, to punish themselves also, in case they prove Evil Doers. It is Lawful (says a Sixth) for any, who have the Power, to call to account a Tyrant or wicked King; and after due Conviction, to Depose and put him to Death, if the Ordinary Magistrate have deny'd to do it. Detrahere Indigno, &c. It is not for private persons to Depose a wicked Governour; but that the Universality of the People may Lawfully do it, I think no body questions.

These Seditious Positions, with many more, (and some worse, perhaps) were publicly Printed and avow'd before his

(e) He cannot here quote his Authors, because all these Principles were taken out of the *Jesuits Morals*, which he here fixes on the *Fanatics*.

his Majesties *Return*. And the very same *Principles*, with *Pestilent* Additions to them, have been expos'd by the same *Party*, in the face of the Sun, since his Majesties *Restoration*. And there is scarce a Pamphlet without something of this Mixture, that comes from any of the Private and Pragmatical *Intermeddlers* in the present *Controversie*. So that the Principles are the very same, as to the *Quality* and *Ingredients*, under several *Colours*. And so much for their *Principles*: Now to their *Interests*.

In his following way of Reasoning; under the Countenance of proving it to be the *Papists Interest* to *Murder* the King, he does all he can in the world, by a side-wind, to possess them with the Necessity of doing it; and consequently, to force them upon it: Only, as good luck is, the Arguments will not bear that stress. I should not dare to speak his words after him, if it were not, (f) *First*, that the Libell is already, by several Impressions of it, made as Publique as a *News-Book*. And *Secondly*, that his Propositions are erected upon a false Bottom Upon which two Considerations, we shall presume to insert only two Periods of his, upon this Subject.

(f) Here he does the Author of the *Appeal* no small honour unawares, in making his Book so generally approv'd of.

Their Interest (says he) does unavoidably excite them to *Murder* his Sacred Majesty; For *First*, they know he cannot long subsist without a Considerable Sum of Money, which he must Reserve either from the *Party*, or from the *Parliament*: Now for them to supply him with so vast a Sum, is a Charge, that (you may well imagine) they would desire to get rid of it, if they could; tho' by the Kings Death. On the other side, for the *Parliament* to supply him with money, that, they know, cannot be done but by taking off the Heads of their Faction; excluding their Succession, and consenting to such Laws as must of Necessity ruine them: Besides, his Majesty hath already permitted the Executing so many of their *Party*, as they never can or will forgive it.

(g) Every man that has but so little wit as

our Author, knew the *Papists Interest* before: so that I conceive this was written only to demonstrate the danger his Majesty is in.

but by the Murther of the King. The One half of this spoken in a Corner to a Knot of *Priests* and *Jesuits*, and fairly prov'd upon a man, would be as much as his Head's worth. And is the Crime ever the Lesse for doing the same thing in Publique, where the Provocation is stronger? These Discourses are not to pass for *Simple Declarations* of a mans *Opinion*; but Artificial *Encouragements* rather, and *Advises*, toward the *doing* of the thing; especially coming from the Pen of a Person that calls himself (b) *Junius Brutus*, and recommends himself to the City by the Borrow'd name of a *King-killer*. Tho' I cannot inform my self of any of that Family that lives near *Richmond*.

His First Argument runs thus. The King wants money; and there's none to be got, but either of the *Papists*, or of the *Parliament*. The *Parliament*, he says, will give his Majesty none; and therefore the *Papists* will Murther him to save Charges. This is a Policy far fetch'd: The *Fathers Head* (we know) was set at a Price, but we hope better of the *Sons*: Now in his prejudging the *Parliament*, upon an Assumption that the King gets not a penny of Money of them, but upon such and such Terms; (i) he does not so much speak his *thought*, as vent his *Proposition*; rather *Desireing*, then *Foreseeing* that the *House of Commons* will hold the King to such unhappy Conditions. And then he finishes his Contemplation with this Conclusion, that the *Papists* will never forgive his Majesty, for what he has done already. Wherein, *First*, he Contradicts himself, in supposing the King an *Enemy* to the *Papists*, whom he has hitherto insinuated to be their *Friend*. And *Secondly*, instead of proving the *Papists* Design against the King in this Particular, he advances One of his *Own*.

Now if he would have come roundly up to the Point of the *Papists* Interest, he should have told us of the Ecclesiastical Dignities and Preferments that the Church of *Rome* has confer'd upon their *Emissaries* into his Majesties Dominions: And he should have expounded it to the people, what pains they take, and what Hazards they run, only in the playing of their Own Game, and making way to their advantages in Reversion. This is so great a truth, that most of the serious Catholiques themselves reflect familiarly upon these *Busy* People, as the common *troublers*

(b) Why might not the Author of the *Appeal*, like some of the Popes, take a Name upon him contrary to his Nature.

(i) You are well acquainted sure with the Author, to know his thoughts.

of the *Peace of Christendom*: But then I should have oppos'd an Interest also on the *Fanatiques* side, to ballance this. For they have their *Reversionall prospects* too: their *sequester'd Livings* and *Estates*; their *plunder'd goods*, their *profitable Offices* and *Commissions*, *Crown* and *Church Lands*, &c. And they wait for their day again as impatiently as the *Jews* do for their *Messias*. Nay to keep their title still a foot, they stand fast to their *Old Covenant* still, (k) as the *Fanatiques* *Magna Charta*; by which they pretend to make out a *Religious claim* to all the advantages they got by sacrilege and oppression. So that their *principles* and *interests* lying indifferently against the *Establish'd Order* both of *Church* and *State*; there will be no need of casting either faults upon the other.

After a worse then *Astrological Determination* upon the *Kings Fate*; he bestows another *Cast* of his *Cunning* upon the *City* and *Citizens of London*, (l) which (he says) is in danger to be consum'd by *Fire*. It is a lewd and a seditious *Hint*, in both these *Cases*, the putting of it into the head, as it is much in the power of any profligate and desperate villain, to verify his calculation. Besides that in telling the *Citizens* what they are to expect, he does at the same time, *Counsell* the *Papists* what to do. They will burn *London*; (he says) *First*, as the only *United force*, able to withstand *Arbitrary Government*, and without that, *Popery* can never prevail,

If *Popery* cannot come in without *Arbitrary Government*, if the *Jesuits* design the burning of *London*, as the only *United force* that can withstand that power: either there is no fear of *Popery* and *Arbitrary Government*, and (consequently) of such a design taking place in this *King's Reign*; or the whole calumny falls directly upon his *Majesty himself*: or otherwise, if the *Appellants* prospect looks forward into the future, what's the meaning of all these *Alarms*, so unreasonably, to trouble our present peace with the sickly *Visions* of things to come? And he should have done well also to have expounded himself a little upon the *United Force* that should withstand, and the *Arbitrary Government* to be withstood? For otherwise, it may be taken for the sounding of a *Trumpet* to a *Rebellion*. (m) For the *Arbitrary Government* which he phantasies to himself, must be exercised either

(k) I hope he doth not esteem all that are for *Magna Charta*, to be *Fanatics*.

(l) I think *fad* experience hath already justified this hint, which he calls malicious, as if he thought himself concern'd in *Firing*; 'tis evident his principles would let him.

(m) Here he pleads for *Arbitrary Government*.

by a *Lawful Prince*, or by an *Usurper*: If by the *Former*, his *Tyranny* is no *Warrant* for our *opposition*; if the *Latter*, there's no appearance of any other *Usurpation*, then (as we shall see presently) of his own setting up.

Secondly, He says that London is the only place where by reason of their Excellent Preaching and daily instruction in the Protestant Religion, the people have a lively sense thereof, and doubtless will not part with it, to pleasure a Prince; but perhaps rather lose their Lives by the Sword in the Wars, than by Faggots, in Smithfield.

The passage now is plain *English*; and as many indignities upon the Government, crouded into one sentence, as could well be brought together. Here is *First*, an Exhortation to a *Rebellion*. For the Prince here in question, against whom the sword is to be drawn, can be no other, upon his supposition, (n) than actually the *King*. And let him take his choice now whether it shall be intended of his *present Majesty*, or of his *Successour*. It is a *Rebellion* against the *King* that now is, in the one *Case*, and against the *Next King* in the other: And *Secondly*, It is not only a *simple Rebellion*, but (to the scandal of the Reformation, and particularly of the Church of England) a *Rebellion* founded upon the *Doctrine* of the Protestant Religion: *Thirdly*, It is no other then (as he himself has worded it) the *Hellish Tenet* of *Murthering Kings*, in a *disguise*: only a *Jesuitical Principle* in *Masquerade*. It is, *Fourthly*, a *Condemnation* of the practices and submissions of the *Primitive Christians*, and the whole story of our Protestant *Martyrology*.

He says, *Thirdly*, that the City is too powerful for any Prince that Governs not by the love of his people, which no *Popish Successour* can expect to do. This is the very Translation of his Name-sake, *Junius Brutus*, in his *Vindicie Contra Tyrannos*. If the Prince fails in his promise (says he) the people are exempt from their obedience. The contract is made void, and the right of obligation is of no force. It is therefore permitted to the Officers of a Kingdom, either all, or some good number of them, to suppress a Tyrant. Here's a great deal of virulence in his Discourse, without one word of weight, to countenance it. For the well-being of this City is so essentially requisite to the well-being of this Kingdom, that the very charge of the Government is not to be defray'd without it. So that

(n) The Sword is in the Appeal no where bid to be drawn but against a Popish Successor, and that too when the King is murdered. So that at the worst it is but Treason by Anticipation, which is not mention'd in our Law.

it is the interest of all Governours to cherish, and support it. *He* he trifles away some half a score lines more about the *Fire*; and then, from the danger of the *City*, advances to the further danger accruing to the *Citizens*, as well as to the whole Kingdom, upon the King's untimely Death.

(e) Notwithstanding this Authors flattery of his Grace and the City, yet their wisdom will certainly unmask him; whom if I knew, 'tis probable I might get a hundred pound for raking a Jesuit.

The greatest danger (says he) will proceed from a confusion, and want of some Eminent and Interested persons, whom you may trust to lead you up against a French and Popish Army. For which purpose no person is fitter than his Grace the Duke of Monmouth, as well for Quality, Courage and Conduct; as for that his life and fortune depends upon the same bottom with Yours. He will stand by you, therefore ought you to stand by him: And remember the old rule is, He who hath the worst Title, ever makes the best King.

(p) I cannot perceive the Author of the Appeal has any such design against the King, but rather the contrary; since both by the Title, Arguments against the Plot, and Prayer for the King at last, he seems to aim at nothing more than his Majesties preservation, whom I pray God defend from the hands and counsels of all such evil men as this Author.

Does he suppose this confusion upon the death of the King; or the burning of the City, or before, or after? (o) Or has he consulted either the Illustrious Person, or the Honourable City (that he makes so bold with) to know whether or not the one would accept of such a Commission upon the Appellants terms, or the other offer it? the Character that he is pleas'd to bestow upon his Grace, for his Quality, Courage, and Conduct, is not unknown to any man that ever so much as heard of his Name. But the Appellant never considers that all these glorious circumstances are point blank contradictions to his design. How can he imagine that so brave a Person can ever stoop to so mean a thought; and suffer himself, by a Prostitute Libell, to be enchanted out of his Honour, reason, and Allegiance? Or that the most Eminent City of Christendom, for purity of Religion, Loyalty to their Prince, Power, Good Government, Wealth and Resolution, should be cajol'd out of all these blessings and advantages, by the Jesuitical Fanaticism of a Dark-lantern-Pamphlet? But to what end is all this clutter? the Appellant has a mind (it seems) to (p) change his Master. *He who hath the worst Title* (he says) *ever makes the best King*; which is a very fair proposition for setting up of a worse Title, in his Majesties place. From hence he goes forward, still computing upon his Majesties death, as a thing to be taken for granted; and so recommending himself to the most worthy Citizens, he finishes his Appeal.